

702
Mr. MATHER's
DISCOURSE

UPON THE

D E A T H

Of his very Reverend

FATHER.

MR. MATHER'S
DISCOURSE
UPON THE
DEATH
Of his very Reverend
FATHER.

THE
Departure and Character
of ELIJAH
Considered and Improved.

A SERMON
After the Decease of the
very REVEREND and LEARNED
Cotton Mather, D.D.
F. R. S.

And Minister of the NORTH CHURCH,
Who expired Feb. 13. 1727, 8.
In the SIXTY SIXTH Year of his Age.

By *SAMUEL MATHER*, M. A.
And Chaplain at CASTLE WILLIAM.

2 COR. XII. 6. --- *I WILL say the Truth.*

--- *Hic Pelagi tot Tempestatibus actus,
Heu Genitorem omnis Curæ Casusq; Levamen
Amittit Anchisen. Hic me Pater optime fessum
Deseris, heu tantis nequicquam erepte Periclis.*
VIRGIL *Æneid.* l. 3.

BOSTON, Printed by G. ROGERS, for
S. GERRISH at the lower End of Cornhil,
and T. HANCOCK at the Bible and Three
Crowns in Ann-Street. 1728

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a Cor. xii. 6. --- I WILL SAY IT

--- The Pelagi for Temptation
 Her Generation
 As it is Anointed
 Defeat, but it is not the same as the Pelagi
 Virgin. Annd. 1. 3.

BOSTON, Printed by G. Rogers, for
 S. Green at the lower End of Cornhill
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ELIJAH'S Departure and Character Considered and Improved.

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2 KINGS II. 12.

AND he cried, my Father, my Father, the
Chariot of Israel, and the Horsemen thereof.
And he saw him no more: and he took hold
of his own Clothes, and rent them in two
pieces.

THE Departure of your dear Minister,
my Father, of glorious Memory, has
led my Tho'ts to the Text I have
now read unto you.

By this sad and affecting Instance of *Man-
tality*, we see that it is not the Character of the
great, the wise, the good that will rescue our
Lives from Destruction: No! Our Fathers must
dy, and our Prophets must not live forever.

For, besides the *Corruptibility* of Bodies which
is the *natural* and *physical* Cause of Death, and
also *Sin* which is the *moral*; there is an Order

of

of Providence which renders the Death of all Men necessary and indispensable.

But altho' *Death* by the Constitution of Heaven be the Fate of all Men; yet thro' a special Dispensation and extraordinary Interposition, there were two Servants of GOD, who lived and did not see *Death*.

The first of these was ENOCH, a Pattern of singular Piety, who lived before the Law; of whom we read in Gen. V. 24. ENOCH walked with GOD, and he was not, for GOD took him. Which Words do not indeed prove ENOCH's Translation, as CALMET observes: So that our Belief of his Translation is founded entirely on the New Testament, in which it is clearly and to Satisfaction revealed *.

The other Servant of GOD, who, to use the Expression of an ingenious Writer†, *leap'd the Ditch where all the rest of Mankind fell*, and who is to be the Subject of our present Meditations, lived under the Law and in the Reign of AHAB. His Name was ELIJAH, which carries something divine in it; it being compounded of *Eli*, *Jah* and *Hu*, which are three of the Names of GOD. The two former are undoubtedly so; and so is the last if our CASTELLUS || and the Jewish Cabbalists say right.

When this venerable and divine Person was about to leave this World, he would, if possible, have *stole away*; and therefore we find in my Context he would *thrice have shaken off* the young Gentleman that was with him: But ELISHA, (for that was his Name) knowing that he was about to depart and not willing that he should go

* Heb. XI. 5. † Cowley. || In Lexic.

away without Observation, followed him over Jordan: For he expected, perhaps, as to be a Spectator of his Departure, so to receive his Melota: which we render his Mantle, & a Blessing with it.

ELIJAH having the Manner wherein he should leave this World predicted unto him, doubtless he joyfully, but almost with the Impatience of Sifera's Mother, looked for it.

When now, while he was discoursing with ELISHA to be sure upon some more than mortal Theme; there was a Chariot, harnessed with Horses, refulgent, luminous, admirable, appear'd and came, probably on the Ground, driving towards them; it parted them, as the dearest Friends must be; ELIJAH leap'd into it, and with a Tempest of Wind as of Desire he was conveyed to some Receptacle of Happiness above; but where it is needless to enquire, since the Word of GOD has left it a Secret.

There are various Opinions of learned Men concerning the fiery Chariot and Horses before us. Some suppose it, as CAJETAN and ABULENSIS, to be a splendid Cloud, that appear'd with such a Likeness and embraced the Prophet in it: And SANCTIUS approves their Opinion; for, says he, as the Manner seems easy; so it avoids another Miracle, to wit, the Preservation of ELIJAH in a passible Body in the midst of the Flames.*

† Clemens Alexand. l. 2. c. 10. calls it a Sheeps-skin: *Elijah, says he, came in a Sheepskin.* Chrysostom in Act. 2. Hom. 4. says *Elisa received Grace by a Sheepskin.* And Jerom Epist. 28. of *Elijah, Meloten reliquis in Terris; and Theodoret also to the same Purpose. The Greek Word Melotee signifies a Sheeps-skin; but the Hebrew Adaretreth a Royal Robe, as well as Prophetical.* * Sanctii Comment in Loc.

But that Opinion which, before any other, I seem to incline to, is this, That, whereas in the *Sixty eighth Psalm* we are assured, *The Chariots of GOD are many Thousands of Angels*; the *holy Angels* in the *Form* of such a Conveyance were the *Transporters* of the *Man of GOD* to the *Glories of a Paradise*.

There are two Fathers, viz. *CHRYSOSTOM* and venerable *BEDE*, who have intimated unto us, That, from the *Mistake* of *HELIOU* or *ELIAS* for *HELIOS* the *Sun*, it is likely the *Greeks* ascribed *Chariot and fiery Horses* to the *Sun* ||.

Whether they borrowed the *Fiction* or no from *this Original* I shall not determine: But there are in *Pagan Writings*, *Accounts* of some that have bin translated, which *Accounts* are without *Scruple* borrow'd from the *sacred Records* of such as have bin translated †, as many other of their *Relations* are.

But after this *Introduction*, it is now *Time* to come to my *Text*; in which you find that *ELISHA* saw the *Prophet* ascend, that he lamented his *Departure* and discovered the *Tokens* of his *Grief* and *Concern* for it. *And ELISHA saw it; and he cried &c.*

In speaking to the *Words*, I propose,

I. To treat of the *Character* of *ELIAS* in my
Text. And

|| My Father's Discourse from my Text on the like Occasion: † They tell us of *Aganympha* immortalized by *Jupiter*, and of *Dryope* by the *Hamadryades*; And they say *Bacchus* told *Cadmus* by the *Help* of *Mars*, he should live forever in the *Isles* of the *Blessed*, where they said, *Mercury* snatch'd *Alcumena*. *Hus* et *Question. Alnetana.*

II. To

II. To speak of the Sorrow expressed, on the Occasion of his *Withdraw*, by ELISHA; showing at the same Time, that such Sorrow is but reasonable on such an Occasion.

I. The Character of ELIAS in my Text is to be considered. It is in these Words, *My Father, my Father, the Chariot of Israel and the Horsemen thereof.* In which you may observe his Character, first, with Relation to himself, h.e. ELISHA; and then with Relation to Israel.

First; Let us observe and consider him with Regard to ELISHA; who calls him *my Father*. And here I may take Notice, that there are several Respects, in which the Denomination and Character of *Father* may be given to Persons.

The Title is used in a *natural Sense*, for those who are the *Fathers of our Bodies*, and are the Instruments and Authors, under GOD, of our *Being and Life*.

It is used also with Regard to *Age and Seniority*, and those *Attainments and Experiences*, which those who live long and industriously receive and enjoy.

It is moreover used for *Civil Rulers*, who are the *Fathers of their Country*, if *Friends to it*; and who treat their Subject Vassals with *Love and Goodness*; as *Children*, and not as *Slaves*.

And yet further, It is used for those who are *Ministers of the Gospel*: For they direct and warn their *People as Children*, and, to express my self in the Language of the Apostle, 1 Cor. IV. 15. They *beget them thro' the Gospel*.

How far ELIJAH might be considered in one and another of these Respects as a *Father* I shall not say; But one Account there is, on which ELISHA had his Tho'ts, when he cryed out, *My FATHER*; certainly his Tho'ts might be employ'd upon ELIJAH's Relation to the *School of the PROPHETS*.

In many Cities of *Israel*, you know, there were founded several *Schools for Prophets*, in which the *Sons of the Prophets*, that is, the *Scholars* which the *Prophets* had, were educated in *Piety* and *Virtue*; on some of whom GOD, by Degrees, bestowed the *Spirit of Prophecy*. And what a wondrous Testimony was it of the *Divine Compassion* to an *Apostate People*, that in BETHEL the chief Place of *Idolatry* there was a *School for Prophets*, *Prophets of GOD* in it, and even those of great *Note* and *Excellency*; particularly an ELIJAH, who, as *Abarbanel* says, was the *Prince of Prophets* next unto *MOSES*.

DOCTOR PATRICK'S Notion concerning the *Sons of the Prophets* is this; That they were to the *Prophets*, as the *Evangelists* were to the *Apostles*: The *Prophets* employing these to publish their *Prophecies* and *Instructions* to the *People*, when they could not go themselves, and perhaps explaining the *Law* to them.

Now ELISHA, being one of the *School* over which ELIJAH presided, might therefore well call him, *Father*, and his *Father*.

And here I was going to conclude this Head; but an altogether new Reason, for ELISHA's calling the departing Prophet *Father*, and for his Repetition of the Name, starts into my Mind. 'Tis this: ELISHA had just before bin asking for a double Portion of the Spirit in ELIJAH; which
does

Does not mean as much again of the Spirit as ELIJAH had ; for to desire that had bin improper, not to say impudent ; but by this ELISHA meant, that he would have himself considered and acknowledged by ELIJAH as an *eldest Son*, among his *Disciples*, to whom a *double Portion* was devoted : And to confirm this I find, that the very same Word used for a *Portion* occurs in Deut. XXI. 17. Where the *Right of primogeniture* is determined.

So that when this *elder Son* ELISHA calls *My Father, my Father*, the *Repetition* seems as if it was made to put ELIJAH in mind of the *double Portion* that he had bin desiring of him. But I propose this only as my own Conjecture.

I proceed now

Secondly ; To consider the Character of the *soaring Prophet*, as he is related unto Israel. The young Prophet, upon being left as a *Fatherless Child*, began to cry out of his own Loss, *My Father, my Father* ; but seiz'd by a Divine Enthusiasm he says no more of what was snatch'd from him, but bursts forth into a Lamentation for the *public Loss* by his leaving them ; *The Chariot of Israel and the Horsemen thereof*.

It is very likely that the Sight of the *fiery Chariot* caused this pathetic Exclamation ; or else he might utter this, reflecting upon the *Necessities* of Israel, who (tho' they were not allow'd *Chariots of Iron*, such as the surrounding Nations valu'd themselves upon, which were beset round with *Scythes* to mow down the People in Battle ; yet) were secure while ELIJAH was alive ; But he being gone, they have no

more such Chariots and Horsemen left; and therefore cannot expect Deliverance and Safety from their neighbouring Enemies.

NOW ELIJAH was of as much Service to them, as Chariots and Horsemen, by his Prayers, his Instructions and his Example.

1. By his Prayers, he was as the Chariot of Israel and the Horsemen thereof: For Israel might expect Defence and Safety from them.

We are assured in Psal. XXXIV. 15. *The Ears of the LORD are open to the Cry of the Righteous*; and concerning the effectual fervent Prayer, or as it is in the Original, *the Energumenic Prayer of the Righteous*, we are told in Jam. V. 16. *It availeth much*. And indeed it is almost incredible what great Blessings may descend on the Families, Towns and Countries, for which such Servants of GOD are improving their Interest in Heaven.

Certainly then Israel must be very happy in its Righteous ELIJAH; for of him we read in Jam. V. 17. *He prayed earnestly*; and truly to good Purpose; for we find his earnest Prayers were answered and returned not empty.

Behold him beseeching Rain from Heaven, demanding Fire from above, and entreating the Descent of those Chariots of GOD and of Israel, the good Angels, for the People under his Care! 'Tis done! his Petitions are heard, and in an Instant answered; and from this prevailing Force of his Prayers it is, that he is called by some *Frænum Cæli*, as if Heaven were submissive at his Call, and obedient unto his Desires.

2. He was the Chariot of Israel and the Horseman thereof by his Instructions.

So ne

Some of the *Jews* had a Fancy, that because the Original of *ELIJAH* is not known, and there is no Mention of his *Father* or *Mother*, therefore he must be one of the celestial *Chariots*, an *Angel* sent to reduce them to Religion: And indeed it is possible any *Angel* might very well like to be sent of such an Errand, altho' perhaps he would not succeed so well as an *ELIJAH* with the like *Passions* as themselves; for the Terror from an *Angelic* Appearance would so discompose their Minds as to render all his *Instructions* vain and fruitless.

But altho' *ELIJAH* was not an *Angel* according to their Notion, yet he was a very eminent *Angel* or *Messenger* of *GOD*, sent by *HIM* to call the *Israelites* to Repentance.

Our Dr. *LIGHTFOOT* thinks, that from hence he had the Name *Thisbites*, the *Tishbite*, (the Hebrew Word *Shub*, signifying to return) because he was to be the Converter of the Nation.

And what a great deal of Pains did he take in his private Admonitions, and in his public Discourses to bring them into the Faith of the *Fathers* about the *Messiah*; and with what Zeal and Earnestness did he propose Methods for the Prevention of Sin, the discountenancing of Vice, the Suppression of all Irregularities, and the promoting of Godliness and Honesty; and how did he speak for *GOD**, bear Testimony to His Ways, reveal the Divine Will to the People, and exhort them to comply with it? This is what *ELIJAH* did, and what is called in the New Testament, the Spirit of *ELIAS*†. --- Now

* 1 Kings XIX. 10.

† Luke I. 17.

by these *Instructions* he was as serviceable to Israel, as *Chariots and Horsemen* could have bin unto them. But

3. He was so by his *Example*. Of what vast Service, with the Divine Blessing, would *Chariots and Horsemen* be to Israel? No doubt they might expect a considerable *Help* and a strong *Security* from them. But what need of *them* is there, when in *one Man*, the Example of *one Man* || tarrying with them, their *Happiness* is continued and restor'd: I say by the Example of *one ELIJAH*.

I might here largely, but I shall not, insist upon his *Faith* in GOD, and His CHRIST, his *Readiness* to follow the *Orders of Heaven* and his *Zealous Attempts* to do good; his great *Patience*, *Self-denial* and *Mortification*; and, in a Word, his extraordinary *Devotions* towards GOD and his uncommon *Benignities* towards Men; which rendred him a *Favourite of Heaven*, a *Friend* to the good *Angels* and an *Example* to those he left behind him.

Affuredly then the Departure of such an *one*, (or shall I say such an *Army*; for in him and with him, behold a *Troop* of Grace and Goodness goeth!) must be very grievous, afflictive to all good Men, and more especially to those nearly concerned in him. For in the *withdrawal* of such an *one*, they behold the *Defence*, the *Beauty* and *Safety* of Israel taken away; so that now Israel has none but GOD for its *dernier Resort*; and having offended HIM they are in

|| Unus hom onobis cunctando restituit rem.

Eunius in Ciceron.

im-

imminent Danger of a swift Destruction. --- And thus I have given a few Touches upon the Character of ELIAS.

I am, II. to consider, *The Sorrow of ELISHA*, and to show that it was reasonable. His Grief is expressed or signified in those Words, *he took hold of his Clothes and rent them in two Pieces.*

The rending of the Garments was an ancient Custom, by which extreme Anguish of Mind was denoted. We find it first mentioned in the Family of JACOB on some sad Occasions; from whence we find it continued among his Posterity, and was often repeated on such Occasions: But in process of Time it was used among other Nations besides the Israelites. In the Book of JOB, we meet with it as a Custom of the Arabians: HERODOTUS mentions it among the Greeks; LIVY and VIRGIL among the Romans.

This Practice was used by the Jews sometimes to express their Indignation at any Thing very bad; suppose for Instance at Blasphemies. You read of HEZEKIAH rending his Garments at the Outrages of RAESHAKAH; and, when the Lystrians would have worship'd PAUL and BARNABAS as GODS, you know they rent their Garments and ran among the People.

But, among the Jews as well as other Nations, this Usage was also in Token of Grief and Lamentation: Thus JACOB at the Death of JOSEPH, thus JOB at his Childrens Death, and thus DAVID at ABNER's declared their Sorrow; and it cannot be on any other Account that ELISHA rent his Clothes in my Text.

My

My Text says, *he rent his Clothes!* But what *they* were, we read not; altho' I may observe to you, that the *Simplicity*, *Frugality* and *Hardiness* of early Ages was content mostly with but *two* *Garments*, a *Tunic* and a *Mantle*: If *ELISHA* had the latter, probably he *rent both his Garments*; if not, the former alone: But it is not of very much Importance whether he *rent but one or both*. --- It is eno' for my Purpose if he *rent his Clothes*, and if he *rent them for Grief*, as he unquestionably did.

And indeed his *Grief* was just and reasonable: For, not to mention *his Loss*, which was very great, being deprived of his *Father* and the Guide of his Youth; he was afraid of the *Cause* of his Withdraw, supposing the *Sins of the People* to have occasioned it; they, by not valuing him according to his high Merits, so provoked *GOD* as to bereave them; that by the *Want* of him they might know his incomparable *Worth*.

And as he was *grieved* for the *Cause*; so he mourned for the sad Prospect of the dismal *Consequence* of his Departure; looking upon his leaving them as an *Antecedaneum* and Prognostic of *approaching Evils*; and fearing lest, when *ELIJAH* enters into his *Chambers*, the *Indignation* of the *LORD* descend upon a rebellious People.

And besides, he might *mourn*, considering the great *Want* of such Servants of *GOD*, as he, to help and save *Israel*. There was none could, as *he*, preserve *Israel* in imminent Danger, by his *Prayers* and *Watchfulness*, his *Advice* and *Example*; and therefore for him to leave them was a Lesson of *Lamentation* and *Mourning*.

Now

Now from these Heads *separately* considered, and much more *collectively*, the Sorrow of ELISHA appears very reasonable; and worthy of Imitation, when such an Occasion calls for it.

And thus I have finished the Heads I proposed to explain and illustrate.

What now remains but the *Repetition* and *Improvement* of my Text upon the awful and solemn Occasion of the Departure of our American ELIJAH.

And as before, it will be necessary *here first*, to give some Account of his Departure; then to say something as to his Character; and lastly, to represent our Duty upon the Withdraw of this Servant of GOD.

First; I shall give some Account of his Departure. Indeed it was not as ELIJAH's, who, instead of a cold Sweat, was fill'd with inexpressible Warmth and immortal Vigour; instead of a Ratling in the Throat was singing with Transport; and instead of the pale Image of Death had a never-fading Bloom on his Countenance.

But, altho' his Body did not depart as ELIJAH's, his Soul did, being animated with a Divine Life, being irradiated with celestial Illapses, and, as it were, taken up on the strong Pinions of an Eagle.

At the Beginning and in the Course of his Illness, which lasted for five Weeks, he told those about him, as ELIJAH, that the Time of his Departure was at hand; and in a Letter to one of his learned Physicians, which he wrote with his sick Hand, he gave him to understand, to

use his own Words, that "my last Enemy is come; I would say my last Friend". And altho' he was willing all along to dy, yet he seem'd sometimes desirous to live to finish a few Things he had in hand. He had often that Expression in his Mouth, in Psalm LXXI. 20, 21. *Thou that hast shewed me great and sore Troubles, shalt quicken me again, and shalt bring me up again from the depths of the Earth --- and shalt comfort me on every side.* Which Words he sometimes apply'd to his Recovering Strength again in this World; but he ever declared how well content and satisfied he should be to have them fulfill'd at the Resurrection. The Saturday before his Death knowing his Condition and seeing the Symptoms of Death upon him, he said, *Is this to dy? Is it nothing but this? Who would be afraid, that is willing to go to JESUS?*

On the Sabbath, after Blessing his Son and praying with him, he assured him, that he could not entertain the least Suspicion of his being rejected of GOD: And when his Son asked him, if he had a positive comfortable Assurance of eternal Glory, he said, he could not dishonour his great SAVIOUR so much as to doubt of it, and that he had a strong Consolation; and just before upon one of his agreeable Friend's asking him, *What Views he had of the invifible World?* He reply'd, *All glorious.*

The same Day when his beloved CONSORT was about to give him some Panada, he said, *I have no need of that; for I am going to eat the Bread of Life, and to drink the Waters of Life:* And when she would have wiped his disorder'd Eye, he said, *I am going where all*
Tears

Tears shall be wiped from my Eyes: Which Sentences, tho' the Circumstances producing them be small, are nevertheless strong Expressions of a joyful Hope.

On that Day likewise, unto two of his honourable Friends he gave fully to understand his great Expectations, his good Hope thro' Grace, saying to one of them, *One that has bin bought with a Price, that has bin a Temple of the HOLY SPIRIT, and that has employ'd all his Talents for the Service of CHRIST be lost! It is impossible! It cannot be.*

On the Day following, Monday, early in the Morning he prayed with his Family after his usual Method; and afterwards he told us he had expected to leave us the Day before, but that he must wait his appointed Time with Patience and Humility, desiring that the Will of GOD might be his, that his might be swallowed up in that; this one Thing he desired and this he sought after. And, O good GOD, how was his Desire answered? How great was his Patience under the Hand of GOD, how did he annihilate himself in the Presence of his LORD, and how, like his CHRIST's, was his Resignation to the Will of the Father?

On this Day also, helped from Heaven with extraordinary Assistance, What Blessings did he pronounce on his Family, on several People of Fashion and on others; and what Admonitions distill'd from his Lips; how just, how proper and how suited unto the Characters and Circumstances of the Persons he addressed. [Doubtless just such as issued from the Mouth of an ELIJAH.] And at the same time, in many Instances he proved that his Memory was not abated,

abated, nor his *Wit* blunted, nor any of his rational *Faculties* decayed.

And here let me observe to you, that, on this very Day, when to our Apprehensions he was *dying*, he ordered that his *Restitutus* (a Book he publish'd after his last Illness) should be bro't him; when it was bro't, he sat up and put on his Glasses to look for some Passages in it, which he would have read unto him: Just then came in his excellent Brother WALTER, and, with Surprize to see him thus engag'd ask'd him, *Sir, What are you reading your Name written in the Lamb's Book of Life?* He reply'd, *Yes I have found it,* and turn'd down the Leaf: And when with much Affection the two Brothers had recommended each other to their glorious REDEEMER, Mr. WALTER went away: And then he had the Passages he propos'd read unto him, which, he said, *he felt*; and if he had *Strength to speak, those are the Words* he would utter*. The Passages are a Description of the Comfort, which *Believers* have even in *Death*, if they have a glorious *CHRIST* with them †.

In the Evening, after his good Friend Mr. PRINCE had pray'd, he discover'd his Acquaintance with the Prayer by saying AMEN to it, and with the Person that had pray'd by essaying to speak some Things to him; and, in the

* The Passages may be seen at and from p. 41. to p. 52. They may be called his dying Speech, and supersede the other Passages that have bin mentioned, or that might otherwise have bin written: Whoever has a mind to see those Pages may meet with the Book in which they are, at Mr. GERRISH'S.

† *Monumenta sepulchralia justii non faciunt; nam dicta eorum sunt Memoria eorum.* Vitrina Ouse, sacr. c. 5. p. 280.

Night, unto his honour'd Son and BROTHER Mr. GEE he shew'd that he was very sensible, by expressing his Concern for *his dear Church*.

The Day following, on *Tuesday*, between *eight and nine o' Clock*, composed, serene and easy, he gave up the Ghost : And altho' he was, I think, from *Thursday* to that Time grappling with Death, yet he was not sensible of any great Pain, as he often, upon Enquiry, told us : And herein GOD Almighty was pleased to bear his Prayers, which were very frequent on this Account, and which, the last Time that he pray'd here, had his fervent Desires of this Favour repeted in them.

Thus died this great and good Man the Day after his *Birth Day*, but a better Day * than that unto him, in which his *Sixty fifth Year* was consummated : And thus you have heard of his *Exodus* or Departure.

We need not look any further after him ; for why should we bring that Censure upon our selves, which *the two Men in white Apparel*, of which perhaps ELIAS was one, gave to those who beheld our SAVIOUR ascending and looking stedfastly towards Heaven after him, Acts I. 11. *Why stand ye gazing up into Heaven ?*

But however, Secondly, We may look below, and see what a Character he has left behind him : And you will allow me, encouraged by the Example in my Text, as well as by many

* The Primitive Christians kept the Birth-Days of Martyrs ; which does not mean their Birth-Days, as the Word is commonly used ; for they were against that, as we see in *Jerom* and *Origen* ; but it means the Days of their Death, which they called their *Genethlia*. *Sagittarius de Natalitiis Martyr.*
other

other Instances of the like Piety, to say something of the good Name, which he has left behind him as a precious Ointment sweet and fragrant unto all that knew him. --- And, as

ELIJAH, I shall consider him both as a Father, and as the Chariot and Horsemen of our Israel.

First; He was a Father. --- He was a Father to his Family, how kind, how loving, nay how fond: We went into his Presence with Delight and never left it without Regret: His Company was so entertainly pleasant and profitable; his Temper so free and open, and his Concern for us, for our external, but much more for our interior Welfare, so very great; and, in a Word, his Carriage towards us so all-Christian, and all-Gentlemanly, that in our Opinion, it render'd him the Delight of Mankind.

And as he was a tender Father to his Family; so he was to his Church, his other Family: He loved you as the Apple of his Eye, and, as a Father pities his Children, he pitied you; he pray'd hard for you, and took delight in speaking well of you, as Parents do by their Children? And may it not be said that a great many of you, have by him, the Instrument, bin regenerated? But, to describe his affectionate and paternal Regards to you in one Word, he was a Father unto you and unto your Children. And I may add, that he was a Father to all the Churches in this Land; speaking for them, writing for them, and not counting his Life dear if he might but serve them.

And not only to the Churches, but unto the whole Country, was he not a Father? When he saw it act with Prudence, how did it rejoice his

his Heart; and how grieved was he when he saw it in any Danger of being wounded? When we have at any time rendered our selves obnoxious at Home, or at least, when at Home it was tho't we had, with what Zeal and Earnestness did he write to Persons of Quality, and unto Ministers to interpose on our Behalf, to interceed for us, and to waft away the Mischiefs that hover'd over us? These Things, with some other, bespeak him *Pater Patriæ* a Father of his Country.

Further, Was he not a Father to Us all with Regard to his Age, Learning and Experience? Was he not from his first Years very studious and very diligent? What a Store of Learning did he lay in betimes, and what rich Additions to it, and Improvements of it? Where are any to be found more quick in Reading, more easily digesting what is read, and more expert on all Occasions at producing it? Were not his Reason and Memory strong and lively to the last, and were not his Industry and Dispatch vigorous at the Conclusion as thro' the Course of his Life? He must needs then be experienced in all that Wisdom which is with the Ancient, and that Understanding which is with length of Days; and therefore may be styled a Father unto us.

Once more; Shall I now go on and say? --- He was a Father to the Sons of the Prophets. Indeed he was not in the same strict Sense a Father to them as ELIJAH was: If he had been fixed in that Station, as he was in 1703 unanimously voted into it by the House of Representatives; I say, if he had bin fixed in it, perhaps he would have honoured it and done as much Service in it as most Men in the Country.

WOL

But

But altho' he was kept from what the Country acknowledged *his Right alone*; he was however all along beheld as a *Father* by many of the *Scholars*; as *such* they repaired to him, and as *such* he discoursed with them.

And to testify his *paternal Desires* for them, he published his *Directions for the Candidates of the Ministry*, which, as a great Personage at Home expresses it unto him, are *full of Learning*, and are a plain *Demonstration of his Fitness to take Care of such a Society*.

And not only *that* Composure, but *many others* demonstrate the same; *many*, that are full of *Erudition and Piety*, which have spread abroad his Fame very wide, and procured him *Letters and Compliments* --- even from *Saxony and the East-Indies*; *many Treatises*, which, to my Knowledge, have bro't unto him above *fifty Correspondents at a Time from beyond Sea*; *many Productions*, which have procured him a *Doctor's Degree* from the renowned *University of GLASCO*, and a *Fellowship with the Royal Society at LONDON*; and, which he valu'd chiefly, *many Books*, by which *GOD* has bin honoured, and many good Men profited. But

Secondly; I come to speak of him as *the Chariot of our Israel and the Horsemen thereof*: And thus he was in those very *Respects* in which *ELIJAH* was so to *Israel*.

He was so by his *Prayers*; which were how constant, how fervent? With what strong and ungainfayable *Importunity* did he *wrestle in Prayer* both in *public* and in *private* for his *Country*, his *City*, his *Church* and his *Family*?

How

How many private *Fasts* did he observe in his Study to supplicate the Divine Favour, for *himself* and for his *People* ; and how did he revive the ancient Custom of keeping *Vigils*, in which he poured out his Soul for a *sleeping* Generation ; and how many private *Thanksgivings* did he keep for Mercies confer'd on *others* as well as *himself* ? His Days of *Thanksgivings* are innumerable ; but the *Fasts* which he privately solemnized I find to be by a moderate Computation above *four hundred and fifty*. Now by these *Prayers and Supplications* and *Fasts*, with *Thanksgivings*, which went up for a *Memorial* before GOD, without Controversy he secured many Blessings for his *Country*, and *Church*, as well as for *himself* and *Family*.

He was also thus by his *Instructions*, both *private* and *public*. How much Good he did by his *private Instructions* is inconceivable : For *whatever* Company he was in, he ever made it a Rule to inquire, *What Good may I do ?* And then with what sweet *Facility* would he gain upon us, and slide into our Hearts, and propose the *good Thing* which he would have found in us towards his JESUS, the LORD GOD of Israel ? And however highly we were entertained by his *various* and *learned* Observations, which no Man alive had a *better* Faculty at *communicating* ; yet he took particular Care to edify us with his *Illustrations of Sacred Scripture*, and was never more pleased than when the fine *Glosses* met with a *due Reception* : and more especially was he gratified when he could discover, and he found us to relish any *Truth* as it was in JESUS.

D

And

And as his *private Discourses*; for his *public terminated in JESUS*: For on *any Text* whatever he told you how *CHRIST* was to be considered. Did he propose a *Duty*, he show'd you where you might find *Strength* to perform it. If he mentioned a *Sin*, he show'd how *CHRIST* was dishonoured by it. When arm'd with *Terrors*, he spoke the Language of *Sinai*, he brandished the *Threatnings* of an offended *GOD* so as to excite you to go to *JESUS*; and when with the *still Voice*, to wit, the *Promises* of the Gospel he came unto you, it was to draw you to *CHRIST*, in whom they are *yea and Amen*: And the same may also be observed of his *Prayers* and *Praises*; For not only did he remember the *usual Close* of such Exercises in which *all* our Offerings remember *JESUS*; but *every Article* of such Devotions he would by *Faith* consign unto the *REDEEMER's* Care, and so hope it would be *accepted in the Beloved*.

And besides, *all* his Works breath nothing so much as *CHRIST*. How many learned *Essays* has he published in *Divinity* and *Philosophy* and *History*, how many has he left prepared behind him, and how many had he conceived, in which his *chief Design* was to magnify *CHRIST*? These were the *right Thoughts* of the *righteous Soul* of your Bishop. And as our blessed *SAVIOUR* has told us, *If any Man serve me, him will my Father honour*; so he found it. I have told you already of his *ultramarine Honours*; but, which has bin thought a wonder, the *Prophet* has *Honour also in his own Country*: He had the *Respect, Esteem* and *Affection* of *all good Men*: He was,

was peculiarly honoured by You : You were his Crown and Glory in his Life, and his Honour at his Death ; and here, you will give me leave to mention it with hearty Gratitude unto you, that you shew'd your high Regards for him at his Funeral ; which, I must speak it unto your Praise, was very decent and honourable, is very grateful to Heaven, and will be celebrated on Earth.

But lastly ; He was our Chariot and Horsemen by his Example, which he endeavoured to render complete and perfect by Anhelations after every Virtue.

He was strong in the Grace of Faith in JESUS CHRIST : He studied nothing so much as to live by Faith in Him ; and perhaps no Man, since the Apostles, better understood what is meant by a Life of such Faith.

And the Consequence of this Faith was Love : He had a Principle of Love to all that fear'd GOD and work'd Righteousness, to all who did not indulge Practices nor hold Errors inconsistent with the Christian Life ; and therefore he particularly judged it unworthy to have his Honour united to the ARIANS, whom he beheld as without CHRIST, without Hope and without GOD in the World ; as Foes to the Christian Religion, not Subjects of Salvation, and therefore not of Communion ; but unto all of all Persuasions who hold the Truth in Righteousness he accounted and professed himself a Brother in CHRIST, and all such he tho't himself obliged to love and honour and promote.

And having such a Principle of good Will to Man deeply rooted in his Soul, there could not but spring up a Desire from it to exercise it upon the proper Subjects of it and for it, such are those in *Distress of Mind or Necessities of Body*. With what Affection and Sympathy would he *compose* their Minds and strengthen their Souls; and with what Readiness and Joy would he relieve their *bodily* Exigences? He was generous and *charitable to a Fault*; for so *liberal* was he as not to lay up any great Sums of Money for his Family; and he was sometimes in Distress, not having *Objects of Charity* eno'; so that he has sometimes given away Money to *Persons* that would enquire after those in *Distress and Want*, that so he might dispense the *Kindnesses of GOD* unto them.

Besides his Charity; his *Humility* and *Patience* distinguished him. For altho' he alone was able to support the Character of *this* Country abroad, and was had in great Esteem thro' many Nations in *EUROPE*, as well as many other Places, which he could not but know, and which others could not but observe, tho' they beheld his *Reputation* with *Envy* and would sometimes speak of it with *Indifference*; I say, altho' he was thus honoured by those who *ride upon the high Places* of Learning and good Sense; yet how *patient* was he to see himself *sighted*, how *willing* to be *laid aside*, and how even *glad* to see other Men exalted above him?

But these Vertues appear'd and shone with a surpassing Lustre in his *last Illness*; for, whereas he was very *low*, his *Cough* rending and

and *Asthma* suffocating, he was without any *Murmuring* or *Discontent*, *Patient* to a *Prodigy*, owning himself *deserving* of all *Misery*, and yet *expecting* all good; saying, I read the *GOD of Patience* and of *Consolation*, and I am assured the *GOD of Patience* will become the *GOD of Consolation* unto Me.

These are the *Graces* which adorned this *Man of GOD*: But *GOD* forbid that we should ascribe any *Thing* to him! No! The *Grace of GOD* is to be praised, that was pleased to fill him with *these and other Rational and Religious Ornaments*; and that was pleased to crown him with *Glory and Honour and Immortality* in this *Life*, and now with *Eternal Life* in a better *World*.

In the *third* and last *Place*; having seen the *Departure* and heard the *Character* of this wonderful *Man*; let us, as is but reasonable, be filled with a suitable *Grief* and *Concern* upon it: For there are the *very same* *Reasons* for our *laying to Heart* the *Loss* of this *Servant of GOD* as there were for bemoaning *ELIJAH's*; for have we not cause to think *our Sins* have provoked *GOD* to bereave us? And where is there any to be found among us so very *serviceable* as he was? And what *Reason* have we to fear the *Event* of such a *Dispensation*?

Before I break off I cannot but mention *one surprizing Circumstance*, which the last *Hint* I gave brings fresh to your *Memory*. 'Tis this; The last *Sermon* your *Pastor* preached, in which he did some *Honour* to the *Memory* of his excellent *Friend Mr. THACHER of Milton*,
was

was from those Words in **Isai XXVI. 12.**
*Come, my People, enter into thy Chambers, and
 shut thy Doors about thee: hide thy self as it were
 for a little Moment* ---- I dare not read what
 follows; but we have all Reason to deprecate
 it.

To Conclude; What have we now to do
 but to rend our Hearts and not our Garments,
 to humble our selves under the mighty Hand of
GOD, and to cry *Where is the LORD GOD of
 ELIJAH?* Let us beseech his Favour with our
 whole Heart in the Way of the New Covenant
 thro' **JESUS CHRIST**; and who knows but
HE may be found of us and do us good, be
 with us as **HE** has bin with our Fathers and
 never leave us nor forsake us? Glorious **GOD**,
 Father of Mercies, and **GOD** of all Grace, we
 humbly entreat: **THEE** that it may be so,
 thro' **JESUS CHRIST** our **LORD**. **AMEN.**

10 AP 51

F I N I S.

To the **READER.**

By Reason of the **AUTHOR**'s Absence
 from the City, it is supposed a few small Faults
 have crept into the forgoing Pages; and there-
 fore it is desired they may be excused.

10. 6.